

M 2385  
March 31, 1974  
The Land

Must Remain in  
Transcription Room

Sunday lunch and evening

Lunch

Mr. Nyland: Are you set?

Bill: Yes.

Mr. Nyland: Of course you don't hear the click of the machine so you won't have to stop talking when I start. Although if you want to continue to talk I wouldn't mind it.

I'm glad to be here. You know why I'm here? Without any, any difficulty, I didn't come for the group, and I didn't come for little talks here and there with different people. I just came for one sole purpose, and, I say, I had to go to Texas, so I may as well go by way of the West coast. So here I am. It's entirely for Patricia and for Harry. And this whole weekend for me is, as it were, devoted to them, and it was lovely yesterday to see the ceremony a little bit in the rain to begin with and going over into sunshine. Maybe it helps as far as life is concerned. When I came here the two chairs on the same table were empty and I thought that maybe the best man and the best woman would sit next to us and we will go through another ceremony to make doubly sure that they are married. (laughter) . I'm sure they are. We can't get away from it anymore, so we have to accept it as a fact. I hope it will be an indellible fact. I hope also that the group can help in that respect. I asked Harry a little while ago, " How do you think the different people are now looking at you?" Has there been any change in your attitude? Do you see him and Pat as two people having become one? Do you see them as a unit? Do you see them when you wish them well, that when you wish well for one you should also wish well for the other? That there is a striving to become one, particularly in marriage, and that the greatest part of their life in wishing to

to understand each other is ahead of them.

They come, of course you might say, even equipped a little bit. It is not like newlyweds who don't know. They do know. Also they know about Work. And now it is a question for them to see to what extent can Work continue to help them in their relationship - a three fold relationship as such a unity on three levels, different in principle and different in kind, also as a result differently, an arguable one intellectually. It's quite correct to differ as long as the other person knows why you are differing and that your argument is honest. Emotionally that is really the quintessence of a relationship: it should be absolute. There should not be any disagreement. It has to be an understanding on an emotional scale of a purity of heart, and the realization that they, in their attempts regarding an emotional exchange, never will fail to come down to the bottom of that what is required for an understanding of a principle, but not expressed in words because that is not emotional life. It does mean the development of a special kind but also the exchange of the language is different. You see, one can have for one's self an emotional language. Many times the different concepts that you feel that for yourself you cannot even put into words and maybe perhaps the fact that you cannot put them all in words is an indication of that what should happen in growth, because when one grows up to the next level of understanding and it becomes an emotional exchange, there should not be any words at all and not even the desire for words. It really means that in an emotional state of an exchange and a wish for unity, it is superfluous to talk about it and even if you do talk it might become deliterious.

And that is the difficulty in the language that one has to learn, because with yourself in talking to yourself in wishing you might say your own mind to convince your feeling or your heart, or your heart, wishing a mind to behave in a certain way, always has to use some kind of a form with which we are familiar as a personal form of behaviour. But this kind of language is between two people and which at that time the personality should not take a part any more in wishing even to explain. It can be followed by a form of behaviour as a result of an emotion existing and in an emotional state reaching a unity. In that unity there is no wish to talk it over. There is no

wish for explaining. There is just a fact of existing and it has to be complete. Otherwise the language cannot be understood. And this is what I hope that will come in the years which there are ahead of them. This wish for the completeness of an emotional state so that then when it is felt and felt deeply that it then does not have to be **repeated** or even explained. That they are willing to let it go and that the judgement is not theirs.

This is really what I mean. When one tries to explain things in ordinary language you become a judge because you want to have certain things understood in a certain way and you don't trust your feeling that there is enough of that kind of possibility of being understood. In a relationship between people who want to build up an emotional exchange if possible on as absolute a basis as they can make, the judgement is made by God. And that changes the language completely so that I hope that they, in the relationship between them and I say again and again of which the emotional relationship is much more important than any of the other two, that there will be something like a dedication to leave the judgement to that what is above them and what every once in a while in an absolute exchange comes down to them and then in the presence of that form of a higher nature extends a hand to the two of them and they are then joined, without changing their posture, in an emotional relationship through that what comes from above.

It is that wish for that kind of a language which requires time and experience and constantly trying to test: How pure is my feeling? How honest is my emotion? How simple is the state of my being? It's more important for one's future life that that relationship exists because when it does exist it will never die. It will not be subject to ordinary physical death. It will remain in existence for the formation and the solution mutually of one's karma. And it is there where really the beginning of an understanding of an individual karma will start to be united with the karma of someone else and it will find expression in the creation of conditions for each other in which the karma of the other person can be lived and, as it were, can be eaten because of the conditions created by the partner. One mixes a little bit one's karma because when you get married you add to your karma. And that has to be considered then as a responsibility for each of them.

But then when it is possible to share an understanding of what is really involved in the living together, in accordance with the rules of one's own karma, when that can be shared by the other person, then the karmas themselves also become united in a mutual aim. And this is what God wants to tell them: Do remember that there is a reason for having been married now, a reason for wishing to live together, a reason for sharing one's ordinary life and a reason for wishing to understand the meaning and the aim of a mutual existence as expressed in the language of one's emotional relationship.

In that way I hope that the group can remind them of Werk. That they, when maybe it is necessary that perhaps they do not see that clear, that some friends in the group, can help them to remind them: "Don't forget. You were married at the land". It has a meaning. The group was there. They were witness. The family was all there to wish you well to see that everything was put in the right direction. There was a little rain; that is the difficulty of overcoming the difference in personalities. But then when it disappears it is the beginning of an exchange of an emotional kind so that then in full glory of the sun the warmth and the light of the sun can shine on the future of their wish to live together.

I think Gurdjieff would agree with this. Whatever I knew of him and his relation or his ideas or that what sometimes has been expressed by him in looking at marriages, because I do remember a few marriages that took place while Gurdjieff was alive in our group and I knew what his attitude was and so when I say drink with armangae almost as ordained by Gurdjieff for very special purposes, that you see this also as something quite essential, quite different and quite lovely because of it and memorable and that we will never forget how

this weekend we were here for the purpose of helping two people to become one, again I say, in God. So, Patricia, to you my darling. You can drink. It's to your future. And to Harry. And to all of us helping them.

And Bob, maybe you can help us also by playing a little bit. Will you?

EVENING:

Mr. Nyland: Ya, are we on the air?

Bill: Yes.

Mr. Nyland: So dark, huh? Now you can have any kind of a face you like. I won't object to it, if it is too serious or flippanant or whatever the expression is, you just be what you are. Sometimes you know we are accused of being too serious, and I don't know know where the golden mean is, because after all we do talk about serious questions. And then some people think it goes at the expense of joy and then they fall overboard in being very joyful, jovial, laughing, humor, jokes, letting themselves go and so forth. And if that happens you know it with yourself: the little bit of inner life is left by the wayside somehow and I'm sure it is not fed. And yet many times I think if there is a God, how is He? Has He got a superficial side to Him or is He all hundred percent absolute inner life? I really don't know because it is difficult to find an example of that kind of how you should be and there is no prescription and I'm afraid your heroseope does not indicate how you should behave. It only says you will behave in a certain way, but there is no judgement. Maybe that's very good that there is no judgement.

What happened?

Dottie Joos: Somebody's outside.

Mr. Nyland: Who is it?

Richard Joos: I don't know ....

Mr. Nyland: Someone's outside? Coming to look? A detective? I told you we had that once in New York. Huh? I think I mentioned it. When we were at 165. I think we were traced or followed by some plain clothes detectives who thought we looked a little funny or a group of people, the only reason they can get together is because they want to overthrow the government. So they came up and we had a little talk outside and I asked them to come in but by that time they were convinced we were alright so they didn't come in.

That's the same thing, this expression of one's self. How should one behave when one is Working? And when you have a very interesting experience are you allowed to talk about it? How would God be with you? What would He talk about? Supposing you walk outside with Him. Would He tell you that it's raining? What is the talk between your outer and your inner life for yourself, because that is where you have to come back to. The only experience you really have for sure is that what takes place with yourself. That is your study and you can find out a great deal of what it is, then trying to project it against something of a larger stream, proportions remain the same, the principles are the same, but the actual measurement is different.

So what will we do? I'm only here tonight and tomorrow. And we can talk about Work, about questions, answers, and as you have noticed I don't really see people. There are a few things probably we have to talk about. But if you have questions, particularly when they have any relation to Work, then you can ask them now. It's

easy because of the darkness. If you feel ashamed, you don't, nobody will notice it. Even if you have tears in your eyes, it's quite alright. Who has questions? Who's in the door, huh?

Richard Joes: Someone just came in who hadn't been in before and didn't know how to come in.

Mr. Nyland: Is he in now?

Richard Joes: Yes.

Mr. Nyland: Thank goodness. Who ever it is, sit down. Now. Have you questions? What will we talk about? How can we extract the most of these couple of evenings?

Carol Hughs: Mr. Nyland?

Mr. Nyland: Ja.

Carol Hughs: It's Carol.

Mr. Nyland: Carol?

Carol Hughs: Yes.

Mr. Nyland: Yes, Carol.

Carol Hughs: I'm wondering about when I listen to music I become really inspired and I want to work on myself and I try to make efforts, I do make efforts, but once I remember your talking about, about listening to music and how the effort is different. I really .... Well, it didn't sink in. I wasn't that interested at the time in what you were saying except I remember your saying something about it, and I'm not sure that I'm supposed to make that kind of effort that I usually do or if it's supposed to be different when I listen to music.

Mr. Nyland: So, what is the question now?

Carol Hughs: Is there a special kind of effort that you're supposed to make when you're listening to music?

Mr. Nyland: No.

Carol Hughes: The same as usual?

Mr. Nyland: The same as usual. It's always the same thing: For something to become Aware of you existing. Sometimes it can be stimulated by a surrounding, contact with people, stimulated from anything that's on the outside and affects you, anything that happens there that you wish to take in which starts to create a certain condition within yourself. Sometimes we distinguish a little bit and call that what comes from the outside an "aspirational" force, of that what starts to affect you as existing in the outside world sometimes as a formulation in a book or a description of the life of someone who's remarkable or Mother Nature which is trying to show off or things of that kind to which you react, and the reaction is then usually all that happens in the person so that whatever then is received as energy is distributed within the body and feeds the necessary organs and helps on its way also any other kind of food that there may be in the body to help to digest it a little more. In general it produces a certain state within a man which is sometimes agreeable and sometimes not, but in any event it has a chance of an aliveness which then is formulated by such a person as a reaction to that what is the activity on him.

Now, many times it stays at that place because sometimes you just take it in and say, "yes, yes, that is alright." Sometimes it produces a further activity on the part of yourself. The activity may take place in the brain when it is affected by some kind of a thought which happens to then be touched and leads off into all kinds of further pondering or even a meditation or something that starts to create a certain chain reaction of one thought after another

associated with each other in some way or other. It doesn't matter very much. It gives an activity to the brain and it might even lead you to write a book yourself if that happened to be the influence which you have experienced. Emotionally it simply means that I get into a certain state of well being when that what I hear or that what I see aesthetically is of an interest to me and strikes a certain corresponding chord and then I react simply by striking that chord myself again in the reaction, using then the energy which has been received more or less in an equal amount by using it up then as a reaction for myself and as a result it maybe even has a certain result within my heart or within my solar plexus if it is of an emotional quality and it might even cause palpitations or excitement physically, it is simply that I'm affected or that what I receive physically and the reaction is then in accordance with a certain activity of my body.

You see, it all depends what the result will be of how I will be affected; that is, whatever the source is and what I am in reacting to that source. And it depends then on the kind of a type of person I am to what extent I'm affected or let it go in deeply or where it remains superficial. And not only the type but also what is my education and what has been made of me and which I call my personality.

Now, Work is entirely different. It has really nothing to do with all these descriptions of reactions. All of that belongs to the horizontal plane of our unconscious existence. The wish to Work always results in something that wants to get away from the bondage which is expressed on the horizontal plane. And the horizontal plane is filled with associations and different forms of manifestation -

everything that is habitual, everything that belongs to my personality as an expression and any kind of a form of behavior in any one of the three centers. And all of that is expressed by an unconscious saying that I am bound by the variety of different conditions under which I happen to live and I become identified with them.

The purpose of Work is to try to understand first that kind of bondage and then to try to get away from it. And the only way by which I can say I can get away from a horizontal plane is by having a line which is away from that plane, sometimes vertical, sometimes maybe on an incline and it may have an angle with that plane, nevertheless I get away from it. The verticality, if it is actually ninety degrees all around, would be the most efficient way of getting away from the horizontal plane as quickly as you can. But the result of Work on myself means that I understand the horizontalness, the unconscious condition in which I am the whole period of any kind of reaction of impressions which I receive from the outside world, and that then in that process I want to utilize the energy as given not only for the maintenance of the horizontal plane but I would like to get away and build up something by means of which I can climb up this vertical pole. So, you see, regardless of what the conditions are on the horizontal plane, there is always the possibility of erecting a vertical post and I wish to climb that in order to get away from the influence of what is horizontal.

So, you see, there is no difference. The difficulty is that in different conditions on the horizontal plane of my unconsciousness it may not always be easy to erect a vertical line because I may prevent it by a variety of different ways which I say these are the conditions of my life and when I wish to Work I always start to

classify the possibility of the greatest efficiency by assuming that the conditions under which I live are most conducive so that in the condition itself there is not too much that would, will hold me back. But the real reason why I want to climb is that I am not satisfied with my unconscious condition and I want to find something that I call freedom or identify then at that time - that is I will call it the same thing - as becoming more conscious and conscientious. So the answer is simply keep on Working. You will find out that although the stimulus may be different and produce in you more of a desire, the actual principle of Work is always the same. It is a desire to become free from the bondage of earth. And at the same time building up something that can continue to live when the bondage has released this life force within. But don't let's go too much in detail about that. You understand that sufficiently.

Bob Bowman: Mr. Nyland?

Mr. Nyland: Is it alright?

Carol Hughs: Yes.

Mr. Nyland: Alright. Yea?

Bob Bowman: This is Bob.

Mr. Nyland: Yes Bob.

Bob Bowman: Yesterday music had that kind of an effect on me and I was able to Work after I was through playing. In a very simple way just making the effort to be there as I walked around the room or as I stood while another person talked to me. It was as if the music truly helped raise the level that I was on. I don't, or maybe energy level is a better way of putting it. But there was a definite desire to Work more than anything else at that point and I think the whole setting, the whole meaning of the wedding yesterday and my whole

purpose coming down here to be part of that and to have this be part a means of kind of divert myself to my interest in my inner life, all became focal, focused while I was playing, and afterwards I was able to Work on myself and I was very grateful.

Mr. Nyland: Yea, I believe that Bob. I believe that that can be the kind of stimulus that may wish you to Work and also to some extent can give you freedom; that is, the initial wish of understanding what is the effect of that kind of an influence, that then when it has had its effect on oneself, can be divided into partly reaction and partly energy which is available for a wish to Work on oneself.

The difficulty is always that sometimes one is in a heightened state of being affected by what one has done which may be of a very good quality and also may have been instigated by a very definite wish or a desire to do something a little unusual or something that is in connection with a fact where one agrees with and where one wishes to give whatever one can in order to share with the condition of that kind of experience. There is of course the possibility that one can Work more, but anytime that one is living in a more heightened state, there is an additional factor which always starts to influence that the bondage at such a time is even more, and although the wish may be there and stimulated, it is always a question of , I call it a warning, to what extent is one actually Working in freedom and impartiality. And I'm never questioning that but I always say it is right to be in a state of well-being in which one wants to Work and where there is a definite desire for it and a stimulus which has been preceded by this particular experience, but when it does come to losing myself and not to be bound by what I am and remaining impartial and the continuation of the existence of an "I" as objective observer is a very difficult situation to see if actually my feeling regarding that

what has happened and a heightened state as a result of it is perhaps a little but in the way of objectivity.

I'm not saying it is. I'm only warning, and it is a very great danger to mistake the heightened excitement as a result of what one has done when it is well done, that to introduce into that kind of a world of emotion something that is objective is always very difficult. So, all I can say about such experiences is I hope it has been beneficial and that actually there was enough nonidentification to make it worthwhile from the standpoint of work.

If I want to consider it further I want to see if that what I actually gained during such a process has helped me to see myself and has it helped me to get my facts about myself as I was then behaving, and then thinking about the experience of my behavior afterward, I still can become quite objective about a consideration of an experience in the past and if I want to take the totality of myself having experienced that, I will also know the affect it had on me and the state in which my feeling and my mind was; that is, the kind of thoughts I have afterwards and the kind of feeling which I also had and to look at it after all of that is over from an objective standpoint not of judgement but of actual valuation of what was there. And that becomes a personal affair for one's self. You have to see for yourself to what extent it gave you additional information about yourself as you are in reality without any further either criticism or description or association or like or dislike - whatever- if that is still pure then of course the result is wonderful.

Life is not easy in that way. Life means that many times I'm

affected by that what is nearness of Work and consider it Work itself and it's so nice even to feel myself without wishing, and when someone would say, "Oh no you were not Working.", I'm sure one is ready to say, "Oh yes I was", and maybe afterwards you see that perhaps it was a little tainted by the devil.

Bob Bowman: I think I, I think I understand the difference of what you talked about.

Mr. Nyland: Yes, I, I think you know, Bob. Because otherwise I wouldn't call it a warning. If I thought you didn't understand I would immediately say, "No. Don't do it again." All right?

Bob Bowman: Thank you.

Mr. Nyland: Do we have to turn that over? Huh? Not yet. OK.

John Becker: Mr. Nyland?

Mr. Nyland: Yea.

John Becker: Some time ago when talking about, about a wish to Work comes from a raised level of being and that caring was one way to raise one's level of being. And I wonder if you could say something about some other way.

Mr. Nyland: You know, John, theoretically the desire for Work can come from any place, as I said, on the horizontal plane. It does not mean that I have to raise the level of my being in order to have a desire to Work. It is true that if my being is of a higher level my desire for Work is also purer but I can have, as a result of realizations of certain conditions in which I happen to live and happen to see at certain times that what I really am, that this kind of impression I receive of myself goes deeper than my essence. Sometimes one calls it a shock but it is in reality that what I reach when, because of certain circumstances, I'm forced to

have to admit that there is something there that I didn't want to touch and did touch because of the intensity of that kind of experience.

Now, it is possible to create such an experience intentionally. It is as if one places oneself in conditions which rub you not only the wrong way but start to affect you so adversely that you become interested in that what is an emotional quality but this time of a negative character. And so if I want to really work, I create a condition in which I will be affected and I stir myself up a great deal sometimes in anger of seeing that that what is happening even extending the anger in wishing to express it, even going to the extreme of talking that way or swearing up and down. It disturbs me tremendously when I intentionally wish to do that although I may within myself not be disturbed, the whole outer appearance is as if a person is really angry and forces himself and gives enough energy to the outside world so that the consideration of that is, "there goes an angry man." If I can hold something back within myself which I believe is the possibility of maintaining a solidity within, then I can let the outside form of behavior take place in accordance with its own energy being expressed, but it is a very difficult situation not to be affected by it and that then what is the outside world of this kind of form of perhaps a negative expression of my existence or giving way to certain ideas which are definitely of a negative kind, that then surrounds my essential essence to such an extent that I cannot reach even my own solidity.

Now, these are the different ways by which one can try, because even if I am affected by a great deal of negative energy or even a positive one, I can wait until that has calmed down because all such

energy when it is expressed will gradually disappear as a result of the law of attraction of the law of gravity, and then there is a certain quantity which is less than that what was at the optimum stage. Reaching that quantity in the going down line and returning again as it were to normalcy, there is a point in which there is enough energy available for the purpose of Work which matches my ability to Work. And so I have to wait until I see the possibility of that kind. Sometimes I will try it while this energy is going down. Look at it as a sine curve, you see, where it comes down from an optimum region and reaches finally the end of the, of the particular experience. One tries it a certain times and sometimes it doesn't work as yet because you make an attempt to wish to wake up and you cannot. You have to wait a little more, a little bit more patient and after a little while it is possible. At that time Work can be very, very efficient. Do we turn?

### Side Two

Now, such conditions are created by oneself in using one's self as an instrument or a little bit of a further world in which such experiences can take place. There is another possibility of using other people for this purpose, and particularly when I want to be affected by them that then when I see how I would react that at the time when I would go into a reaction unconsciously, I would see, if it is possible, to become more conscious at that time in order to use the energy of the reaction for the purpose of trying to be Awake, or Aware of myself.

Now, that is a different question because here I engage in a relationship with other people and it is very difficult to divest

the relationship with what I have already experienced before and then by association such memories will play a certain part in my reaction to them regardless of what they do to me I am already, ah, it is already preordained. I cannot help that I will keep on reacting that way because that happens to be my particular nature. If that is true, I have to have more energy available to counteract even that, but the situation is possible because, after all, I am the creator of it and to the extent that I'm willing to be affected, to that extent can I regulate what is for me the possibility of remaining Awake while I experience that kind of an influence.

The way to start is first to Wake Up and then meet the condition. If I do it the other way, I'm lost. In meeting the condition in an unconscious state I get caught up and I cannot extricate myself from it. It's a very good experimental period and it has to do with the creation of certain conditions which I know before hand will affect me in a negative way and if I want to continue with trying to utilize that energy which is available, I have to go through a longer period of preparation.

I can say it differently. If this condition that I wish and which should give me the advantage that I can profit by it, I consider it, I've said likd a shock sometimes affecting me, but also as a condition which is very important for me. I consider it as something that will give me a new insight into my life. With that I compare it to a little bridge that I have to go over because of the difficulty and I call it "Fa". But preceding the Fa is always Do Re Mi. The Do Re Mi for that kind of experience - I even call it even an experimental period - is that I have to prepare myself for it. And

so when I say it is required that I am already Awake, I have to go through a process of awakening before I can even make an attempt to use that energy. The Do Re Mi is the process of awakening. That what is born at the moment of Fa is the result of that what I have done in preparation to that wish, then when the wish becomes a reality that what is born within me is at least part of a person who is conscious and is willing to submit to the conditions which he himself has created by means of someone else being utilized for that purpose.

And so you see, John, there is a great deal that one can do with one's self without having to repeat all the time the same thing. If one honestly wishes to find out what man one is one's self, you have to put yourself in such variety of different conditions and different reactions so that at each reaction you could become Aware of yourself and making an honest statement about what you actually are and in that way you will accumulate a tremendous amount of very valuable material which in time you will be able to use for the purpose of building a Kerdjianian body. It is that that we are interested in. Not as yet the Soul; it is too far away. But Kerdjian is within our reach and when I talk about the Fa it is that Fa that becomes the consideration in which my feeling for myself goes over into the emotional state of the totality of my life which does not belong to me. If I start to realize that in the beginning I run experiments for my own sake, after the Fa bridge I run the experiments for the sake of God. And the accent is completely changed in my life and therefore almost very difficult to evaluate the reaction because the reaction in the light of the hereafter in the light of conscious efforts, has not the same quality any more as it has when I view it from the standpoint of my unconsciousness.

The world is filled with possibilities of that kind particularly

when I want to create conditions as I see them and put them in a form for myself that they become useful to me. Also, I never have any difficulty in finding a moment where these moments continue to exist in Infinity, and my real wish to want to utilize everything that happens to me as an experience affecting me always can create within me an inspirational force which can be directed towards the further possibility of growth, I say, of a Kosdjanian body first and afterwards of a Soul body. You know what I mean John.

John Becker: Yes.

Mr. Nyland: We almost went too far in theory, didn't we.

Gerald Greer: Mr. Nyland?

Mr. Nyland: Yea.

Gerald Greer: Gerald Greer.

Mr. Nyland: Who?

Gerald Greer: Gerald.

Mr. Nyland: Yes.

Gerald Greer: I have a question that came up from listening to a tape about where you were describing the relationship between attempts and "I", and my question is that as you gather, as facts are gathered by "I", is there a possibility of intensifying a relationship between these facts and your ordinary life?

Mr. Nyland: Well, you know, Work does not exist without ordinary life; if it tries to exist like that, it becomes a theory. Ordinary life means that I'm engaged with three centers in doing what I'm supposed to do. But when I become interested in questions of this kind; it is quite theoretical and it's in your brain. But to some extent it affects you partly even with your wish to want to know and it has extremely little value. The only way, I would say, if you want to find out, go ahead and find out then you will know it for sure. It is not really

right to talk too much about such theories. Theory is only good when it illuminates a little bit of the past of practical application, but my interest is in my feet walking that path not with my head in the sky or in the clouds although it is nice and useful every once and awhile. I would almost say a question like that doesn't belong. What good will it do if I say yes or no or if I explain it to you - how- when you don't as yet see the necessity of living your ordinary life and then applying Work in it. Ordinary life remains ninety percent, eighty percent unconscious and in the midst of that you have to put something of a different kind of quality. It's not the other way around. We are not living in heaven and introduce a little bit of earth. We're completely immersed by earth, earth qualities, everything that persists and consists here of the make-up of our life in another nature, from this earth, whatever it happened to be.

You understand what I mean. It's not that I don't want to talk theory; I love it, but it isn't right. I already accuse myself many times that in the last year I've talked a great deal about perspectives. The sole reason why I do it is because I want to get rid of them, such ideas, before I die. I run a risk in doing it that because of a certain fascination which is usually connected with any kind of an insight or relationship or logicality of a combination of certain facts which then are related, there is of course always attraction to that and I run the risk that people will take such attraction and the theory for that what really they should do and substitute it for making attempts of Working. Also, more and more in talking in our present series of twenty three hundred, I would like to make reference to the three hundred and the four hundred series. When in the beginning when we did talk about Work, it was Work and Work and tasks and tasks

and a very definite ordinary simple way of explaining without too much theory, without too much digging into an emotional state or a description of ordinary life as we have to live it. It was just a man wishing to Work on himself, understanding that he was unconscious and wishing to wake up and then a description of how he should wake up, what attempts he should make and very definitely that he has to create an Objective Faculty in some way or other when it has to function given information about himself which are truthful facts and the usage of such facts in building up a Keshjianian body. That was really in sum and substance what we did talk about. And I avoided theory, lovely as theory is - and as I say I really care for it very much - but it is not the way to present Gardjieff. Not so long ago I said Work means eighty percent of application, twenty percent of theory, out of which twenty percent, five percent of the theory can be understood and the rest you just have to let it go until one grows up enough to understand the fifteen percent. The only way by which one can learn to understand that fifteen percent is by Working with the eighty percent.

And so when we have a talk we talk about practical application and results and what actually is now the case regarding yourself. For instance, I ask you: what have you done today in the application of the ideas of Gardjieff? That would be a perfectly legitimate question. What have you done today. And I know it is difficult because in most cases you haven't thought about Work or even wished to apply. And then you come here in the evening and ask a little bit of a theoretical nonsense. It isn't right. And without going into any kind of a detail about the seriousness of life, it certainly is not made up of theory. Life means there is a practice of something that is an experience, unconscious but at least it is something that

engages you and which becomes part of you. But theory happens to be in the little brain and it is very happy to stay there; it doesn't have to come out; it can enjoy itself and the brain can become a lovely little ivory tower. No (chuckle) an ivory tower of the cranium.

What questions are there of your wish to Work? What you have done? Where you get stuck? Where you lost, at what time, or how, or why? Did you lose your desire for Working; that is, the application of the concepts of Objectivity in your subjective existence? The existence of a little bit of a ray of light of consciousness in the unconsciousness and the darkness of your life. That's what is necessary. Now talk about that. You have Worked, I know you have, but you must talk about it. Don't be afraid.

Debby Newmann: Mr. Nyland?

Mr. Nyland: Yes.

Debby Newmann: This is Debby.

Mr. Nyland: Who?

Debby N.: Debby.

Mr. Nyland: Yes.

Debby N.: What is it to Wake up?

Mr. Nyland: What is it to wake up, you said?

Debby N.: Yes.

Mr. Nyland: Have you ever had a moment that you thought you were more awake and less asleep?

Debby N.: I think so.

Mr. Nyland: You see, if you knew a little about it you also know that particular state of being a little bit more awake, as we call it, or perhaps a little less asleep gave you a certain insight in

yourself which you didn't have before or sometimes it might have given you a little taste of your life which you didn't experience before, or sometimes it might have given you a certain insight into yourself regarding possibilities which are to be explored as against a certain state of, we call it sleep, partly satisfaction with one's self without having any particular problems. If one wakes up, that is a certain state in which you then consider that where you came from and out of which you woke up quite definitely as unconsciousness and also as if one was really asleep.

It means that is one is asleep one is not able to correct or to order that what one wants to think or feel in accordance with the rules you wish as an experience, but at many times there is quite a haphazard way of thought processes taking place and ordinary feelings just coming in and using you any time they wish and disappearing when they are finished with you. Aside from that, the question of physical behavior, of that what one does in ordinary life as a physical body, many times have become habitual ways of behaving in which not even your mind took a part. Many times the ordinary thoughts have become cliché's and repetitions of certain things that you really don't know much about but you use it because you've heard it before and it seems to apply.

The sincerity of a person becomes quite apparent when he happens to wake up a little bit and says that he really was not as sincere as he thought he was. All the different attributes of a person when he behaves in ordinary life in dealings with other people. The question of boredom. The question of being lazy. The question of wishing to do things without doing it. The question of wanting to postpone what ought to be done. The question of the satisfaction of the body only

without satisfying the mind or the feeling.. The question of selfishness which enters many times in relationships with different people. The question of not wishing to understand someone else because it might involve that you have to do something that you don't want to do. The question of lack of interest when interest is really necessary but it costs you too much to spend the time on it. The question many times of wishing to give and not being able to give because you have not the facility of giving. the question of usage of words which many times is deleterious or quite unconsciously said, almost like a cliché in which then there is no particular meaning but it's quite out of your mouth before you know it and you cannot withdraw it anymore. Many times the question of ordinary life in walking helplessly or like a chicken without a head from one part of the room to another, forgetful of what you have done, not being all there and looking for something that that you know you've put away somewhere else and you don't remember where it was. And all the different things that come up; not the question of gradually becoming a little senile but when you are in your full growth of your ordinary mind and feeling and full of life that there are many times that you have to say to yourself, "how stupid have I been to be able to spend energy for that and that purpose, when it was not worthwhile."

When these question become a little bit more to the foreground there is a chance that one wakes up a little bit to them. It is not as yet clear, but when I become interested in these kind of questions and existing admitting that they exist, I don't wake up. Only when I say, "something has to be done about it because there is a responsibility," at that time that I wake up just a little.

When I have problems for myself in my life in wanting to solve them. When I see suffering and I don't understand it and I don't see any reason why I would have to suffer. When problems like that come up, then I start to become interested and concerned about myself. When the problems extend to people I know and I care for and I cannot give them what I would like to give them, because I care for them really, but that it is impossible for me without going into any form of sentimentality of crying everytime I hear about a Vietnamese being killed. Many things that are close to me relating to my family, to anyone that are friends of mine, even including ordinary acquaintances, and I hear of someone suddenly dying and leaving a wife and five children, I say, "how sad." I am affected and in somehow or other my feeling would like to go out to such a person and say, "Can't I help them?" And I cannot do it. When I become interested in questions of that kind, there is a little bit more of this opening up of a ray of light which starts to shine in the darkness of my unconsciousness.

Sometimes it's only a question of a little terminology of the kind of words that I would like to use to express certain concepts, and therefore I may have already ideas of what it might be in being awake without calling it by that name. You see, Awakeness does not always mean opening one's eyes. It also might mean that I live a little bit more essentially and that in this essential living. I want to discover more and more what is my own reality, and when I get a glimpse of reality, I wake up to the fact of my existence as life, not bothered and not affected by ordinary conditions of the form in which my life is expressed, but coming

closer and closer to that what is a reality of life itself.

When such questions again and again come up and I start to think about them, when I want to place them and to see what their value is, when I relate it to that what I feel for other people, and I would like other people to be different or at least that I'm concerned about them, or if something in me exists that I would like to do for someone and I really don't know how to give that what I believe ought to be given or not knowing at all what the gift should consist of in order to be of greatest use for the person I care for, all such questions, you see, when they do come,

I cannot find an answer at all by going to some kind of a minister of the church. I cannot find an answer many times when I read the Bible. The only time that I do find an answer is when I go to that what is most essential for me, hoping that in that particular place of my inner inner life there is a book on the table that has been started as a description of my life and that it will be allowed for me to look at it to see what is the future of my life. When I look at it and I see what has been described and I say, "this is my unconscious life so far, but it does not seem to give any solution," then I wake up to the fact that I have to be Awake. All right, Debbie?

Debbie: Thank you.

George Bloch: Mr. Nyland?

Mr. Nyland: Yea.

George: This is George.

Mr. Nyland: Who?

George: George.

Mr. Nyland: Yes, George.

George: Mr. Nyland, I'd like to know if. . . I'd like to know how I could increase my Work in my ordinary life. I have had some experiences recently which indicate much more for myself the possibility of really Working in my ordinary life. I'd like to deepen that relationship between Work and my life as I live it.

Mr. Nyland: Yes, you're right. In the first place, deepen it, then there is more possibility of an overflow. But really what counts is that whenever you feel that you ought to Work, you do it more intensely with all three centers, if you can. The realization for the wish to Work even the wish for deepening in ordinary life, is of course based on that what I knew myself to be. And the more I understand that kind of an aim as a motivation for myself, the more I will wish to create conditions in which I can Work.

Start with time and time again with moments which otherwise are lost, because even if I say in my ordinary daily life "I want to Work now," I many times select certain periods, either it is a little difficult or where I really don't have enough wish for it and where my ordinary existence is a little bit more demanding. As soon as I can say that every time which is now lost as a moment when I'm unconscious and where I do not do anything, practically speaking, if I could say that I start with collecting such moments and then use them for the obtaining of data of my life existing in such a moment, then I have already quite a different attitude because my wish is then based on the efficiency of the expenditure of my energy. And that becomes really a motivating force. Everytime I've done something I look at it from the standpoint: did I

use my energy in that kind of experience I have had sufficiently conscious? Did I know I used it or did I afterwards realize that I had not been conscious about it at all and that I just spent it out of habit or because I didn't happen to think about it?

The deepening of one's Work depends a great deal on the engaging of that what are moments of uselessness into a realm of making them useful. This is an attitude I should have towards moments which can be used for that purpose without looking at the moments which are already used and would like to deepen.

The logical result of the utilization of the moments which I don't use is that I will be much more intense in the utilization of that what is a moment I can use and I do use and you will see that it is not a direct result or a direct attack to the moments when there is already something wishing to deepen it. One can try, but the best way is to get, as it were, like a habit regarding one's Work. That the habit is with me much more of the time when now<sup>there</sup> are hiatuses when I really don't pay any attention either to my Consciousness or unconsciousness and when I can select out of my daily life such moments which are definitely useful because they are moments of my life and I happen to breathe and exist at that time, if that can be brought to the foreground of my Consciousness, if I have for such wishes my Conscience that I say, "I don't want these kind of moments to go by without me using them.", my whole life changes completely and then whatever I do in the right sense of wishing to Wake Up and whatever attempts I make automatically they become deepened because I change my attitude towards life itself.

The solution for oneself is the consideration of what is life for me now? Do I actually pay enough attention to it? Do I understand the

the value of life as it appears within my body? Do I see this life as a necessity of maintaining the universe as a whole? Do I see it as something that belongs not only to me but to a totality of all existing forms of life wherever and whenever and at what particular period it happened to exist? Do I understand that kind of a unity regarding the solidity of the totality of everything now existing everywhere and always? These are the problems I think that one ought to consider and as a logical result there will be born in a person such a wish not to waste and not to wait and to keep on going whenever possible to have an open "I" for that what happens to be.

All such things like the intensity of an attempt will be added to the treasure which I try to find in wanting to become conscious in ordinary conditions which I otherwise just forget and walk over without paying any attention to them. The more intent I become in the wish for the utilization of such possibilities, the more my being will be able to send energy to the forms which are now already are used, you might say, in helping to till the vineyards of the Lord. So that then at such a time I will be able to dig with my spade just a little deeper, because I use my foot to push it down and I have my hands on the handle and the intensity which is produced is because my mind tells me I'm fulfilling the function of my life. That's the way how one lives. Alright, George?

George : Yes.

Mr. Nyland: Yes.

Maybe a few more questions if you have them. Tomorrow you can ask also. You can wait for today if you like. Maybe you thought I would lecture a little bit. I really don't like to do it. I've done enough of it. The exchange of ideas in the forms you think about them is much more important. Much more important than asking you to look at the ideas the way I see them. When I see them and talk about them, I put them in

a certain form which I believe is congenial but it may not be the form of your own thinking. When you ask questions, you use that what is familiar to you in your mind in your way of expressing and the usage of your own words. As long as there is seriousness in it, there is life and then you are justified to ask a question and it's far better for an understanding that I try to answer you then with that in mind perhaps starting at that level but at least using a language which is familiar to you.

That's why I ask you to join. Because you join, you see, as a group you have a task. You must come here with a wish to help yourself sometimes by helping others or to let others profit by that what you have experienced. Never mind who it is and not having in mind anyway anybody that you know about. You just talk because the level of your own experience, when it is sincere and honest and simple, will have enough of an influence for anyone who has his ears and eyes open. The requirement for a group is always to come in openness. To wish to find out sincerely what is available and where you can profit by that what already exists around you.

What is it really? I live my life the way it is in a material form and I try to build up something a little less material and I call it more or less spiritual. I have certain concepts expressed by words which I don't want to define any further because any further definition might take away the quality of that what is the content of such a word. I say, "they are feelings of mine, I don't want to express them, because it might hurt them and do damage to the principle of the feeling itself." But, you see, you come with that as openness and you wish to be filled. And who knows. There is a great deal of atmosphere that is created in a group. It may not be by you or it may be that you attach yourself to it by being open, but how do you know how you can be affected when you are really open? Can you imagine a group existing in which people come seriously enough interested in the possibility of their growth, of wanting to understand why

evolution could also apply to themselves and wanting to find out how to work in order to create such conditions in which their growth is possible. Don't you feel that when a person comes equipped, you might say, with these kind of questions and desires on the part of his inner life wishing to be satisfied, wanting it to grow, that he with his attitude creates an atmosphere around himself? It becomes noticeable sometimes with people who live in these kind of ideas of, let's say, spiritualism, that they have a halo, that there is something that can actually crystallize out in some kind of a form and even be recognized or at least it could be acknowledged.

You see, this is what a group can do and then you could profit by it, because in the stimulus which then is aroused within you as a result of being exposed to that kind of atmosphere, there is a communication possible between such people who live on that level of being and affect you and it will help you to raise your own wish for a being within yourself. Therefore you do not know how you can profit by the possibility of a spiritual existence. You must learn to understand that in daydreams which we call unconsciousness, that a dream is also the potentiality of becoming an actual experience; the same way as in ordinary life when we dream, when we sleep and wake up that that what we have experienced sounds and looks very much like an actual experience of reality, only it was not to be repeated and all you can do is describe it a little bit and to some extent you can even believe in the existence of it although, as I say, it is not for you to be able to experience it again. It is not that kind of reality. In daydreams you can be affected by spiritual worlds, by that what exists for all of us but to which some of us are more sensitive than others, and what you produce within yourself in coming to a group wishing to find out will help that kind of spiritual exchange among

people. Then they will wish to understand more. To some extent the appetite is stimulated and when sufficiently whetted, they will have a desire to try to find out what to do to satisfy the taste of hereafter.

Work that way. You can. Sometimes you must pray for it. Sometimes you have to be very quiet. Sometimes, maybe, you have to wait to the next day and maybe tomorrow you can ask questions you couldn't ask tonight.

That was it? And so I hope to see you tomorrow and bring your questions if you can. Goodnight, everybody.